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OF  
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A

B R I E F M E M O I R

OF

THOMAS ZELL,

ORIGINALLY PUBLISHED

IN

FRIENDS' INTELLIGENCER.

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*A Tribute to the Memory of our friend THOMAS ZELL, who deceased 9th Month 1, 1848, with some extracts from his memorandums and letters.*

When those who have been as faithful watchmen upon the walls of Zion are taken from us, their removal is felt not only in the domestic circle, where the endearing ties of life are so closely interwoven with their being, but the community in which they have borne a part, shares in a greater or less degree the sorrow occasioned by the bereavement, and may justly mourn the loss it has sustained. In the evidence, however, that the work of such is accomplished, and that they have passed through death into a higher life in the mansions of rest prepared for the faithful of all ages, there is a mingling of joy with our grief, in that another is added to the innumerable company whose warfare is over and whose victory is won.

We feel no doubt that this is the happy condition of our friend Thomas Zell, whose meek and quiet spirit was so eminently clothed with brotherly kindness and charity, that it may be truly said of him, "by his fruits was he known." Around him was cast a halo which was to be *felt* by those with whom he mingled, giving evi-

dence that in his retirement in the inner sanctuary he was gifted with ability not only to visit the widows and fatherless in their affliction, but to keep himself *unspotted from the world*.

While he partook of the innocent pleasures which surrounded him, he was proof against the contaminating influences of a worldly spirit, so that in his life and conversation he was a bright example of the power of divine grace, when submitted to, to regulate and preserve the mind in purity and love. Heeding the teachings of the spirit even in small requisitions, he was often led to speak a word in season to the weary, and to hand a cup of cold water in the name of a disciple to a thirsty fellow-traveller. Living witnesses to the efficacy of his faithfulness still remain, who can acknowledge their faith has been strengthened and increased through his obedience to the manifestations of Truth, by which he ministered to their condition, as one anointed of the Lord.

The unobtrusive manner in which all this was performed, manifested the Christian humility by which he was governed, and reminds us of the Scripture declaration, that "grace is given to the humble, and the meek are guided in the paths of judgment." Surely "it is good to hope, and quietly wait to see the salvation of God in the land of the living."

For several years our friend stood in the station of an elder in his Monthly Meeting, an

office for which the diligent keeping of his own spirit eminently qualified him. For, although his own testimony was, that he had a quick temper, yet it was so kept under control that there were no manifestations of it. Over the household of faith he watched as one who must give an account, and being concerned to seek the guidance of divine wisdom in all his movements, and especially those relating to the church militant, he was enabled, when the word of counsel was needed, to impart it in love, whereby his labors were often blessed.

In looking over some manuscript scraps, and also some of his letters which have been returned to the family, we think they contain some practical hints that may be useful even to those who have not known him as we know him—who have not shared the privilege of his visits, when in quietly taking a seat he would enter into feeling with the visited, whether it were one of depression or rejoicing. Such opportunities were sometimes passed in refreshing silence, while at others there would be left the consoling evidence that “a word fitly spoken is as apples of gold in pictures of silver.”

The language of the spirit, in recurring to the companionship of our beloved brother in the Truth, is, “The memory of the just is blessed.”

The subjoined sketch of the parentage, early life, &c., of Thomas Zell, has been furnished by one of his family.—EDS. INTELLIGENCER.

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BRIEF MEMOIR  
OF  
THOMAS ZELL.

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CHAPTER I.

Thomas Zell was born in Montgomery Co., Lower Merion Township, Pennsylvania, at a farm called Walnut Grove, purchased by his grandfather, John Zell, of the heirs of Hugh Evans, in the year 1787. His father was named Jacob, and was the youngest son of John Zell. He married Hannah Levering, the daughter of Anthony Levering, who resided on the Schuylkill river, opposite to what is now the town of Manayunk, of which town his father, Jacob Levering, was first settler, on land granted to him by his father in the year 1717. The house in which he resided is still standing, and occupied by his descendants. Their ancestor, Wigard Levering, was the first settler in Roxborough in 1692.

Anthony Levering married Agnes Tunis.

Her ancestors owned the property on part of which Merion meeting-house now stands. It was given by them to Friends, for the purpose of erecting a meeting-house upon it. It is, with one exception, the oldest in the United States, and here William Penn used frequently to preach. It is built in the form of a cross, and still retains its original state. So much attached was the subject of this notice to the old building, that at a time for refitting it, he offered a contribution on condition that it should not be altered in any way.

It was here that his parents were married, on the 23d of the 10th month, 1783. They had six children, two of whom died in infancy; the others were Anthony, Margaret, Thomas and Hannah. Thomas was born 12th month 26th, 1792. When but two years of age he had the misfortune to lose his mother, who was a person of refined mind and of gentle and amiable disposition. His father was very much attached to her, and felt deeply her loss, particularly in discharging the duties of a parent to his young family, the eldest not being over eight years of age and the youngest but eight days old.

He was a man of kind and feeling heart, and his children's orphan state appealed so deeply to his sympathies, that he could not bring his mind to correct them, and after their mother's death they were never punished for any offence. At

one time his daughter Margaret was found crying by some one, who asked her what was the matter—if her father had whipped her; her eyes flashed through her tears as she indignantly exclaimed, “Whip me! my father *never* whipped.” A few words had been said to her which she felt more than a punishment; thus these children were brought up in a very indulgent manner; a housekeeper’s presence imposed no restraint, and occasionally a young cousin, not many years older than themselves, who laid no weight of authority upon them. Thomas was his father’s companion and pet, his place being, when in the house, upon his knee; the youngest being of too tender an age for manly hands to tend, was given in charge of those more suitable; and as he was next in years, he was very much indulged, and until his father’s death he was a petted child. He exhibited no evil propensities, though some thought such excessive indulgence might enervate his character, and unfit him for contest with the world. How little it did so, those who recall in after life his steady adherence, in a very unusual degree, to what he felt to be the convictions of duty, would be led to believe his early training had but fostered the good seed, and the bad had died for want of nourishment. A few weeks before his death he was on a visit to an aged relative of his father’s in Lancaster county, who exclaimed, after he

had left his presence, "I never would have believed that the petted and indulged little boy would have grown up, and made such a man; we used to think it would ruin children to bring them up without the rod, but here is an instance to the contrary."

His life passed without much variety, as is usual in a quiet country place. He and his sister Margaret attending the school in the neighborhood of the meeting-house, in company of two cousins of the name of Tunis, who lived in the adjoining place, they would start off on horseback, and upon arriving at the school, the reins were thrown upon the horses' necks, and they returned home very peaceably without riders. He afterwards went to the Academy, not many miles distant, and his education was completed at this place. His days at home passed very pleasantly, without much to cloud his happiness, surrounded by an atmosphere of love. A fine old weeping willow, which still stands upon the homestead, was planted by him in his boyhood; it now bears the marks of age, but is still a splendid tree, and under it his children and his grandchildren have spent many hours of happiness in play while looking up in wonder at the great tree their father planted.

His father in the meantime contracted a second marriage to Hannah Bowman, and another daughter was added to the family.

When about 13 years of age, his father was called away by death, and then commenced his first conflict with the world. His guardians, Algernon and David Roberts, apprenticed him out to a carpenter at Frankford, by the name of David Paul. It was a severe trial for him to leave home and commence a life of exertion and hardship, accustomed as he was to indulgence. His warm-hearted sister felt the separation keenly, and her anxious thoughts accompanied him in his exile from home, and nightly as she laid her head upon her pillow, she wondered how it fared with her dear brother, among strangers; and when many years had passed away, she recalled, with tears in her eyes, her sad feelings the following First day after his departure from home. It proved rainy, and she rose with a heavy heart, thinking how sad he would feel his first leisure day, young and with none to sympathise, and there was no conveyance to bring him home; but shortly after breakfast she looked out the window, and there, crossing the fields, he came. He could not stay away, and had walked all the distance in the rain. From that time forward he never ceased to come, as long as he remained at that place. Here he was exposed to much temptation. There were many companions, but few suitable, and he had much difficulty in avoiding the society of these; they tried many ways of drawing him into company, and temptations of

all kinds were open to him, but he resisted and did not mingle with them, although the epithet of proud was often bestowed upon him. He spent his evenings oftentimes in wandering out in the fields and woods, to avoid their company. It required much firmness and strength of mind to resist all the annoyances to which he was subjected, and to one who had never been taught to exercise these restraints of character, it is the more remarkable that he did so. There were times when, as he often related, he was tempted to yield to their solicitations, but a feeling came over him that checked him. After a time, finding his determination insurmountable, he was allowed his own way. The person in whose society he took most pleasure was an aged Friend, the father of his employer, who was blind. He spent many an hour in conversing with him and reading to him, and we may imagine this youth of fourteen forsaking his gayer companions, to read to an old blind man upon the brink of the grave.

## CHAPTER II.

After a time he became anxious to attend the week-day meetings, although he had not been brought up with that habit. His father had educated his children to attend meeting, but had not been strict with them in enforcing it. In order to do so, he did a double portion of his duty the day before, so that his employer should lose nothing by it. He has many times, in after life, in conversation with his children, dwelt upon this portion of his life, and with gratitude thought how mercifully he was preserved from temptation, exposed as he was, after being so innocently brought up—entering upon the world with no one to restrain him—an orphan, with two young sisters and a brother but a few years older than himself, but away from their home where its influences might restrain him, with no one to inquire whether he was doing well or ill—not one to give a word of caution or encouragement.

It was at this time that Ann Mifflin, a ministering Friend, visited these young bereft ones in their home, was feelingly touched with their orphaned state, and spoke to them words of counsel; and a few years later, hearing of the approaching marriage of the eldest brother to a

person not in membership with Friends, addressed to them a kind and beautiful letter, in which she spoke of the love and esteem which she had ever borne their deceased father—the earnest prayers she had offered up for his orphan children, that the memory of their lonely state had remained with her since her visit to them, and hoped they would reflect whether the change about to take place would be for their good.

The Father of the fatherless watched over them, and these children all grew up to lead useful and virtuous lives. Three of them have been laid in honored graves.

When about nineteen, he removed to Philadelphia with his employer's family; here the wide world was open to him, and he was free to choose his course of life, but although he entered into society, of which he was fond, he selected none but what was a moral and intellectual benefit. He was at this period very gay in appearance and manners, although particular in attendance at meeting. About this time he, in company with a few friends, instituted the United States Engine Company. Here his energy and activity had full exercise, and he disregarded personal danger where others were to be aided by it. At one time, at the risk of his life, he plunged into a burning building and saved the life of an old French lady, who never ceased to be grateful, and frequently spoke of it many years after.

As a fellow member he became acquainted with John M. Ogden, who introduced him at his mother's residence; she had been in girlhood the intimate friend of his mother, and was so struck with his resemblance to her, that she remarked how much he recalled to her memory her old and dear friend, Hannah Levering, not knowing it was her son of whom she made the remark.

This acquaintance resulted in his marriage to the daughter of Hugh and Dorothea Ogden—the latter belonging to the Presbyterian church. Her children were thus cut off from membership with Friends, although her husband was an exemplary member of the Society. On his marriage to Hannah Ogden, which was necessarily not in accordance with the discipline, he was visited by two Friends appointed for the purpose—Leonard Snowden and Samuel Noble. He was unwilling to give up his membership, and much interesting conversation occurred between them in their several visits to him; they dealt gently and kindly with him, and gave him much good counsel and friendly encouragement, which made a deep and lasting impression on his mind, and encouraged those serious feelings which resulted, in after years, in a life of perfect obedience to the Divine will!

He married at the age of 22 years, and entered into the hardware business. He continued in this business until his death, for upwards of thirty

years, and within the same square of where he commenced. His business was conducted in a strictly conscientious manner, no enticements of gain alluring him to deviate from the path that he believed was shown to be his duty, and many advantageous transactions, which were perfectly honorable in the eyes of the world, were rejected as inconsistent with his convictions—although he placed no judgment on what was right in others, sometimes making use of the expressions, “I am not my brother’s keeper,” and “Judge not lest ye be judged again.” He was very careful in his comment upon the actions of others, saying that if each one would keep a strict watch upon themselves, the example of their life and deportment would be more weighty than any counsel.

It was a principle with him to encourage young beginners in business, if he thought them industrious and deserving, often putting himself to inconvenience to do so, and those also whom he saw struggling in the world, and requiring the same of his family. Large establishments, where there was plenty of wealth to carry on business, were not frequented by him, believing it his duty to give a helping hand to the young beginner and those most in need, and many have spoken with gratitude of his encouragement at such times.

During all the while he was in business he

never had a note discounted at the bank; his word was his bond, and that once passed was as sure as any legal document.

Offices of trust were offered to him, which he refused, public office being opposed to his principles; but in pursuits of philanthropy and benevolence he was very active, and the testimony of some of our most respected men, who served with him through years of usefulness in the discharge of those duties, has been given to the faithfulness and steadiness with which they were rendered. Side by side he labored with those of all creeds and opinions, heavenly charity, urbanity and kindness ever characterising his intercourse with his fellow men. He was for many years one of the guardians of the poor, when out-door alms were distributed; he was untiring in his exertions in this department, and hours which should have been devoted to sleep, during the cold nights in winter, found him threading the narrow alleys of the city in search of the destitute to be alleviated. Many respectable aged persons, who were the recipients of his kindness, continued until their death to frequent his residence. One old woman said, just before her death, that Mr. Zell was the first person who advised her to save her money and place it at interest.

In 1829, he enrolled his name as a life member of the House of Refuge, an institution which

was organized four years previously, and which, in making an appeal to the public for aid and co-operation, found in him a warm friend. He was elected a Manager, and continued to fill that situation in a faithful manner, until his death. He was chairman of the Indenturing Committee, and seldom absent from his post. A member of that community has spoken of the dignity and courtesy with which it was sustained. He was very strict in his supervision, requiring all the officers to do their duty, setting the example himself, oftentimes surprising them at night in winter, by walking the whole distance out of town to see if the children had comfortable bed clothes.

So much confidence was placed in his opinion, that two different members of the Board of Managers, men of worth and understanding, have told his family that if they came in late to the meeting and a vote had been taken, they would ask how Mr. Zell had voted, and give theirs accordingly, feeling safe his decision had been correct.

He attended a meeting of the Board the day before his death, and the next afternoon was fixed upon to meet again to complete some business in hand. The hour came, and all were in their seats. They wondered what could detain him, who was ever so punctual, when a messenger came in to announce that he had received

his summons at a bar where the faithful servant shall receive his reward. The meeting immediately adjourned, without attending to business.

And of these, "his colleagues," as he was wont to call them, with whom he acted so many years, how often has he expressed his admiration of their courtesy, their gentlemanly bearing, their promptness in business, and the united feeling that existed among them.

To show the estimation in which he was held by them, we annex the following minute of their yearly report :

"Within the year just closed the Board have to deplore the loss by death, of three esteemed associates:—Thomas Shewell, Thomas Zell and Paul W. Newhall. Mr. Shewell had been a member of the Board for thirteen years, Mr. Zell for fifteen years, and both had, during the whole of these long periods, by their untiring zeal and sound judgment, faithfully and effectively promoted the interests of the institution. Mr. Newhall had been more recently appointed, yet his services were not lightly valued. All were men whom to know was to respect and esteem.

THOMAS P. COPE, President, H. R.

Attested—JOHN BIDDLE, Secretary pro tem.

*Philadelphia, January 2d, 1849."*

## CHAPTER III.

His health had now begun to decline, and he was oftentimes, through suffering, incapacitated for attending to business—though as soon as he felt any relief he immediately resumed his duties; and when remonstrated with upon doing so, his favorite expression was, “I would rather wear out than rust out!” He had become a consistent member of the Society of Friends, and was very much interested in the meeting known as Spruce Street Meeting, where he occupied the position, first as Overseer and then as Elder, until he was called away by death. How vividly we can recal him now, with his calm and benevolent countenance lighted with that holy expression which emanates from a heart in blessed communion with the Heavenly Father; seated side by side with his dear and faithful friends, one of whom has joined him in that land where the pure of heart their faith renew.

His heart clung in tenderness and sympathy to that faithful little band who mingled here in unison of spirit. If any difference of sentiment arose, a few words spoken in gentleness and love would often still the troubled waters.

He was a faithful elder to that little company, and the influence of his meek and quiet spirit

lingered long after he had left them. His unexpected appearance among the destitute and lowly, often cheered a lonely hour, and many humble members of the Society have, since his death, expressed how they missed his cheering visits, occurring as they did, oftentimes in seasons of depression, when the feeling was uppermost in the heart that there was none to care for them.

His disease having now assumed a more decided form, he consulted several eminent physicians of the city, who united in telling him that no skill of theirs could be of any avail; that quietness and freedom from all excitement might prolong his life many years, but that any day might witness his departure. Now was the beautiful character of this Christian made manifest, in cheerfully submitting to the dispensation, and preparing for the life to come, and without even a hint to those nearest and dearest to him that his summons might be near at hand. To such a man, it is hardly necessary to say, his family was very dear, and in speaking of him as a husband and father, we feel we could scarcely do him justice. Children are not always blinded to the inconsistencies of their parents, though their love for them may cover many faults; but a child, even young in years, will be inspired with respect for the uniform, consistent course of a parent; and from infancy, there is not an

instance remembered in which we did not acknowledge the perfection of his character. At home he shone as a Christian and a gentleman.

There was one trait of his character which was very prominent—his habitual attention to the comfort of females—it was carried out through his whole life, and to all classes, and wherever there was one in need of protection, it was extended by him. This uniform politeness, and regard for the comfort of those around him, we often remarked. And on one occasion, his son, when quite a little boy, came home out of patience at being obliged to perform some errand of the kind, exclaiming, “I wish father would not be so kind to the widows and orphans.”

In the year 1847, he purchased a residence in Burlington, New Jersey, and removed there with his family. We hoped the change might be beneficial to his health, and enjoyed the pleasant home provided for us. There being facilities for communication with the city daily, he was not cut off from intercourse with his friends, and he could also attend to those religious and benevolent pursuits which interested him. He was welcomed at Burlington by the little Meeting of Friends, who felt that a father had come among them, and those of other denominations, who mingled with him, bore testimony to the purity of his life, and the uprightness of his character. He passed much time in his garden,

working very energetically among the trees and flowers, hoping the fresh air would give him strength, and renew his enfeebled frame. He carried out his activity and usefulness to the very close of his life, which event occurred eighteen months after his removal to Burlington. He went to the sea side, and returned without receiving benefit from it; then went, accompanied by his wife, to pay a visit to his birthplace at the old homestead, where his brother's widow and one loving sister of his childhood still resided, who ever gave him a warm welcome, their affectionate intercourse continuing unbroken as years passed on. Here his cheerfulness was remarked by all; the few days spent there reviving again many tender recollections. He dwelt with pleasure on the familiar scenes, and the same beautiful country for which he had formed an attachment when a boy. There, too, was the old window where his sister had looked out, and watched his arrival after his first week of absence from home, on first entering his apprenticeship, and she was there too, faithful and loving still, and with the same self-sacrificing spirit within her. All were here, and all combined to lend a sacredness to this meeting. It was, as it were, a prelude to his departure. And when a few short weeks after, they were so suddenly called upon to give him up in this world forever, they who were left recalled this

happy meeting, and it has remained ever with them as a sacred and pleasant memory.

After a few days spent here, they all four attended the Philadelphia Quarterly Meeting, held at Radnor, where he mingled once more with many of his friends, and from there they went to Lancaster County, to see a very aged relative of his father's whom they had not not visited for many years. Here again a cordial welcome was extended to them, by the oldest living member of the family of Zell—one on the very brink of the grave. After a few days of pleasant intercourse, they separated. Their aged relative, in bidding them adieu, alluded to his own great age, little thinking that the old decayed tree was to stand awhile longer, but the one that looked so vigorous was the one that so soon should fall, while giving shelter to so many that needed its protection.

They returned home, apparently much improved in health and spirits. All remarked his cheerfulness and serenity, although just after his return he called to see a friend, and in speaking of himself, said to her, that he felt his days were numbered, that he had but a short time to live, it might be a few days, or even only a few hours; and upon her asking him if he had told his family of this, he replied, "that he could not speak to them of that." How steadily and cheerfully he went through all his

duties, and no outward sign showed that he knew the hour was at hand, nor how much he felt for those he was about to leave. He had no fear for himself, his lamp was trimmed and burning, and he was only awaiting the appearing of the bridegroom.

He called to see two of his intimate friends, friends in the truth, and made arrangements for them to make a visit at his residence. How pleasantly those who were around him can now recall the hours when he was awaiting their arrival. It was beautiful weather in the last of summer, genial and sunny, and everything was smiling and beautiful, and his own cheerful and playful spirit shed its influence over all. They came and were gone, and all so pleasantly and silently they bade him their last farewell, amid smiles and happiness, only two days before his spirit took its departure. It seemed as if a halo of love was thrown over all that took place at this period.

The day after their departure was the last day of summer. He went to the city, and took with him one daughter and his grandchild, who had been with him six weeks. He attended Spruce Street week-day meeting, pressed the hands for the last time of the faithful little flock there—then attended the meeting of the Managers of the House of Refuge, went through the business there in his usual dignified and courteous man-

ner, remained that night in the city and rested by the side of his only son. The next morning, accompanied by another daughter, took the early boat and returned home. He seemed as well as usual, and the remainder of the day was spent as it was generally: there was no sadness in the household; nothing to warn us of the coming sorrow. The family spent the evening together, but he early rose to retire; as he was doing so, his little grandson bade him good night, he ran to catch him, and as his wife passed into the room, he playfully closed the door upon the child. He was preparing for bed, and as they were conversing he sat down upon the side of it. They spoke of the coming morrow, and she earnestly persuaded him not to carry out his intention of going again to the city the next day to meet the Managers of the House of Refuge, as she thought he needed rest. "Well," he replied "we will wait and see what the day will bring forth." True to the Christian's habit of waiting upon the Lord, and lo! even as he waited, his summons came, for as the words passed his lips, he was seized with a sudden oppressed feeling, rose with an exclamation, and fell prostrate, with his beloved wife's arms around him. His spirit had fled, and not all the united efforts of family, friends and physicians, who were immediately in attendance, could avail him. He had entered into the joys of heaven;

the faithful servant had gone from works to reward. And when at length the conviction that he had departed was forced upon us, a solemn silence rested upon all. The Lord was present. He reigned over that chamber of death with a solemnity that none dare break, and all lamentation was hushed in the depth of that stillness. Heaven seemed almost open to their view, and a young voice exclaimed, "Do not weep, grandma; think how good he was; he is happy now." It seemed as if death had not overcome him, but he had been translated as the servant of old. so sudden and so peaceful had been his departure, and the smile that settled upon the face, and the look of happiness and love, were indications that all was peace, and he was resting in the arms of his blessed Master, whom he had endeavored faithfully to serve.

\*       \*       \*       \*       \*

We laid him to rest in the old burial ground at Merion, with the bright autumn sun shining upon his grave, by the side of his kindred, and in the shadow of that sanctuary where his parents had, in the presence of the Lord, given their faithful hearts to one another's keeping. There is the last resting of that earthly tabernacle; he is gathered with his fathers. And to us who wept at his departure, shall not the remembrance of that holy life and tranquil exit be more than many sermons? May we not forget

that we are the rich inheritors of his love, and let us strive to add also that of his virtues.

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## CHAPTER IV.

### REFLECTIONS.

“O, Lord, what shall I do to be saved?” Keep a single eye to the Son of Righteousness, and do whatsoever is manifested to thee in clearness to do. This will teach thee all good, and manifest to thee that which is evil.

This morning’s meeting appeared to be a season of comfort to some minds present. There were those who seemed to sit at this season under their own vine and fig tree, where none could make them afraid, the blessed Master having condescended to be with them for their encouragement. And this language was heard in secret, “all past transgressions and disobediences shall be remembered no more, if we will but turn with a willing mind and enter into a new covenant with the blessed Master.”

“Whosoever denieth me before men, him will I deny before my Father and the holy angels.” This saying of Jesus so deeply impressd my mind that I believed there were some present who were willing to confess him with their lips, yet openly denied him in conduct and life-

The harvest truly is great, but the faithful laborers are few; although we have a great profession of words, yet we want more of the living power. Last evening, when the meeting became still, after the vocal sound, the spirit seemed almost ready to call on the people to look more and more unto the teaching of God and to the word of his grace within themselves. There was, too, a fervent solicitude after spiritual life, and a language similar to this went forth: "O, Lord, breathe into us the breath of Life, that we may become living souls, even as thou breathed the breath of life into Adam formerly, which enabled him to become a living soul." I have no idea that it was the breath of the animal creature, nay, but spiritual breath.

*Spruce Street Meeting, 9th mo. 9th, 1832.*

Felt my mind deeply impressed with a belief that some present had been spared, even as the unfruitful fig tree, for another season, to see whether fruit might not yet be brought forth to the honor and praise of the great Husbandman. And under this feeling my mind was baptized into a living desire that all present might be aroused to a sense of their unprofitable condition, and while meditating on this important subject, our beloved friend R. Wainwright rose in communication on the importance of watchfulness and prayer, and rehearsed most of the

Lord's prayer, and commented thereon much to my comfort, and also stated her belief that some had been spared, as the unfruitful fig tree, yet a little longer. It appeared to be a solemn season, and I hope may long be remembered by me, a poor unprofitable servant.

*8th mo. 14, 1833.*—Mary Crim, at our meeting to-day, spoke of the circumstance of Jesus going to be baptized, when one of his disciples answered, "I have need to be baptized of thee." He said, suffer it to be so at this time. And as he was going out of the water the spirit descended on him. She then spoke of our being baptized, and we knew not for what purpose, but if we were willing to abide the baptism with patience, that we should experience the spirit to descend on us after this baptism.

*8th mo. 25.*—While sitting in our afternoon meeting this day, it appeared to me that there was a spiritual fountain set open for all nations, color, and people, to come and drink of, *first-handed*, without money and without price;—without the necessity of going to the *priest*, or our neighbor or brother to obtain of them. It seemed to be a great comfort that we had the privilege to drink thereof, and no man to be able to prevent us, or to close up the fountain from us. I have no doubt it was a season of comfort to many.

What kind of a Saviour are we to look unto? Is it that outward body called Jesus Christ that walked about the streets of Jerusalem, or is it unto that holy anointing which Jesus of Nazareth told his followers he would pray the Father to send them? We have the highest authority that it was not with that outward body, but unto that Saviour and Redeemer that was, before the world was, a *spiritual Saviour*. Jesus declared that it was expedient for them that he should go away, for, says he, "If I go not away the Comforter will not come, but if I go away, I will pray the Father and he *will* send you another Comforter, which shall lead and guide you into all truth," and consequently out of all error. This, no doubt, was done to draw the attention of his followers from that outward tabernacle to the holy anointing within themselves, which is truth and no lie.

1<sup>st</sup> day 9<sup>th</sup> mo. 8, 1833.—This morning went to meeting through considerable rain, but believe that many were repaid by the life-giving presence of Israel's God, whose arm seemed to be outstretched for our preservation, and there arose in my heart an acknowledgement unto the great Head of the Church for all our unmerited mercies and great favors.

3<sup>d</sup> mo. 4, 1834.—Having for some eight or ten

days felt a concern on my mind to pay E. Maule a visit, who I believed, from the impressions thereof, needed the deep sympathy of her friends, I believed it would be right for me to make the effort this afternoon, although I was not personally acquainted with her. I accordingly went down to Fourth street where she resided, but not feeling quite easy to go into the house, Rachel Longstreth seemed to open to my view with such clearness that I concluded *to go there*, not knowing for what purpose. When I entered, to my inexpressible consolation I found E. M. there, who seemed so clearly to correspond with my feeling of her state, that I believed it to be the pointings of Truth. R. L., E. M. and myself had a short sitting and opportunity together; I trust to our mutual encouragement and satisfaction.

*Merion, 6th mo. 8th, 1834.*—While sitting in the meeting, it opened to my mind that most of the professors of Christianity call the Scriptures of truth the word of God. But it appeared to me, that they were only the words of holy men, written under the influence of the spirit of God. The word of God, (as said the holy evangelist.) “In the beginning was the word, and the word was with God, and the word was God,” which word in process of time took flesh and dwelt among men. This was then, and is now, that

living word which Christ declared he would write in the hearts of the children of men, and not in books or tables of stone, but on the table of the heart; that in these gracious gospel days no man need go to his brother or his neighbor to know the law, all having a manifestation of this light or law, it will clearly discover that which is good and reprove that which is evil, if only attended to by us.

We are not to suppose that the assembling of ourselves together in a lifeless form will do anything for us, but it must be in the living power and renovating influence of this word, giving heed thereunto, prostrating everything of self at the feet of Christ, our holy teacher.

*10th mo. 22d.*—A language somewhat after this kind rested with me almost the whole of the meeting, as being the query of some present, “O Lord, what shall I do to be saved?” The answer that seemed to arise immediately was, keep the commandments, be obedient to the law of the Lord, internally revealed, written on the table of the heart, and it shall be well with thee.

*10th mo. 26th.*—This day felt a necessity of uttering a few words for the encouragement of some as well as to be clear on my own account.

My spirit was exercised on account of some poor hungry soul present, and the language seemed to be, has none a morsel of bread for the Master to bless, break, and hand forth for the nourishment of these?

*1st mo. 1st 1835.*—Attended our meeting this day; the early part felt entirely destitute of everything that is good, but nevertheless felt a lively desire that the Master might be with us, and that we might be passively obedient to his will, not our own will, and a desire was raised that he might go before us and lead along; that when we should go on, the pillar of cloud by day and pillar of fire by night might be a moving sign; but when the cloud rested on the tabernacle we should stand still. After which there was granted a full belief that the Master was present much to the comfort of the body. Towards the close, one of our Friends bore testimony to the belief of the Master's presence and our comfort therefrom.

*1st mo.*—This afternoon I felt it my duty to declare that I believed there were some present who believed that miracles had ceased, but I was bound to tell them it was not my mind. But I believed that that power which was able to raise the dead in the days of the outward appearance of Jesus, was able now to raise the spiritual life.

*3d mo. 29th, 1835.*—This morning I felt as if the weakness of human nature had become so great that it had entirely overcome the spiritual part, and I would willingly have eaten of the husks which the swine feed upon, but I was eventually permitted to feel a desire to return to the Father's house, where there is bread enough and to spare. A. M. spoke to the state of the prodigal son, much to my encouragement.

*1st. mo. 17, 1836.*—This morning a desire was raised that every crown might be laid down; every desire in our own will might be brought into obedience to the Divine will; that nothing of self might remain; every life might be slain, even to the laying down of our earthly tabernacle, that we might inherit eternal life.

*Meeting, 5th mo. 5.*—This day felt a deep interest for the welfare of our religious Society, and humbly thankful for the great favor of being privileged to commune in spirit with the God of spirits, and was bowed in much brokenness and tender sympathy with those that were striving to walk the narrow path of self-denial and devotedness to their Creator. And I was given to feel as if our past sins should be remembered no more, if there was an entire willingness to forsake them all and turn unto Him with full purpose of heart, who is ever ready

to meet us on this ground, the consideration of which, after the conclusion of the opportunity, left such a sweet and peaceful feeling on my mind that it was a cause of rejoicing that I was there.

*7th mo. 21st.*—At our little select preparative meeting this afternoon, my mind was drawn to enquire, in this day of turning to outward views and opinions, what evidence was presented to Paul, at his conversion from being a violent opposer of the Christian life to be a meek and humble disciple of Jesus; whether it was the Scriptures or the immediate inspeaking word of life; for this illustrious man had had great outward means of knowledge—had placed much dependence on the written word, and was strictly obedient to the Jewish law; had heard much of Jesus of Nazareth, and persecuted his disciples, and, in his own emphatic language, was exceedingly mad with them; and he appears to have been a very sincere man. But when this powerful word of spiritual life spoke in his mind, he declares he conferred not with flesh and blood, but gave up to the heavenly vision. These views gave me considerable encouragement, and if we were desirous to hear this sure word of prophecy and live obedient thereto, many might become as Pauls among us.

*3d mo. 16th, 1837.*—This morning exper-

rienced the deepest conflict I perhaps ever underwent in a religious meeting, being tossed and buffeted with all manner of evil suggestions, and almost ready to yield thereto ; but after a long and deep struggle with the enemy, the great and good Master gave a little strength to resist the evil suggestions ; and then as it is recorded of the blessed Master after his temptation, angels came and ministered, to the great comfort of the soul. Toward the close S. Livzey spoke to a similar state, and believed, if they held fast their integrity, they would be preserved to the end.

*6th, mo. 15th, 1839.*—This day I seemed to be entirely destitute of all energy, and buffeted on all sides by the enemy of spiritual life, and I felt unless the blessed Master would in his condescension save us, we should undoubtedly perish for want of spiritual bread, and the language was raised, “O Lord give us a little of the spiritual manna gathered this day, to save the immortal life.” This desire appeared to be realized toward the close of the meeting. The dear Master will not send any away empty, lest they faint by the way.

*10th mo. 5th.*—This afternoon there appeared to be a power that reigned over the meeting that was altogether sufficient to chain down every

thing that was contrary to the divine harmony ; and the circumstance recorded in the New Testament of a kind of spirit that the Apostles could not overcome, presented to my view, but Jesus told them that this kind could only be overcome by fasting and prayer. The fasting needful for us did not appear to me to be the abstaining from proper nourishment for the outward body, but fasting from all our own creaturely desires and wishes, and from every thing that God's controversy is against, and I felt a secret desire to be preserved from every thing that would hurt or harm.

*12th mo. 5th, 1841.*—In our meeting this afternoon I felt myself constrained to utter a few words after this manner. No doubt the poor fishermen of old felt deeply discouraged at toiling all night and catching nothing, nevertheless, their faith had not entirely failed, for when the blessed Master told them to let down the net on the right side of the ship, they were obedient to his command and caught abundantly.

Mat. 21 : 42.—“Jesus saith, did ye never read in the Scriptures, the stone which the builder's rejected, the same is become the head of the corner.”

Mat. 22 : 29.—“Jesus answered and said unto them, ye do err, not knowing the Scriptures, nor the power of God, for in the resurrection they neither marry nor are given in marriage.”

Mat. 26: 53 and 54.—“Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels, but how then shall the Scriptures be fulfilled, that thus it must be?”

56.—“But all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.”

*2d mo. 21st, '44.*—In our meeting this morning the mind was arrested with the great importance of presenting our bodies a living sacrifice wholly acceptable unto God, which is our reasonable service. If it was the concern of our members individually thus to assemble, not merely in the external brotherhood but in the spiritual relation, united together as the heart of one man in secret aspirations after his blessing, how different would our assemblies be. Then we should not assemble out of mere form, or to be seen of men, or to hear the sound of words, but we would meet together to seek after the inward Teacher, who teaches as never man taught. Then would we be enabled to partake of Truth at the blessed fountain without any adulteration by the ingenuity or wisdom of man. Then if any were called upon to break the silence of such an assembly, they would be constrained to do it as the oracle of God, and their words would be few and savory, seasoned with grace, to the edification

of the hearers; but not in the creaturely will and wisdom of man, which is only calculated to satisfy the itching ears of the earthly mind, and which oftentimes is a burthen to the sincere seeker after the way of eternal light and life.

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## CHAPTER II.

### LETTERS.

*2d mo. 21st, 1833.*

My much esteemed friend A—:

Since my call this morning I have been deeply interested for thy spiritual comfort, and have said in my heart, could I be the humble instrument of alleviating thy soul's sickness, I should be willing to spend and be spent in that service; but knowing my own weakness, and inability to do anything that is good, I must therefore commend thee to God, and the word of his grace, which is able to build us up in that most holy faith, and give us an inheritance among those that are sanctified. Think not that thou art the only mourner in Zion, for before I had passed two squares from thy abode, I met another of our friends who goes mourning on his way, whose sickness is not quite the same as thine, yet as keenly felt. Although we may often feel sick

at heart, yet it may not be a sickness unto death, but for our purification, and a trial of our confidence and faith in that Power which is able to save to the uttermost all those that put their trust therein. Let the past suffice, look not too much to outward circumstances, for Jesus, the great pattern, said, the kingdom of heaven is within. Attend to the gift which I believe thou hast received, and keep in the gentle spirit of Christ—no doubt thou wilt be rewarded with peace which the world knows not of. Please accept this from one of the least of thy fellow servants, as a token of sympathy in thy deep trials, with desires for a deliverance from them all, and full establishment on that Rock which standeth sure.

From thy friend and well-wisher in best things,  
THOMAS ZELL.

Dear Friend:—I believe it is good for us at seasons to feel that there is none in heaven but Him, (the great Jehovah,) nor in all the earth in comparison of Him. Yea, to feel as though the friendships of this world had become tarnished in our view, that we may more diligently seek a habitation not made with hands, eternal in the heavens. Yet I also believe that there is a unity of the spirit which is a sweet cordial to the soul, and contributes very much to increase our internal energy and strength, it is this spirit-

ual friendship that I desire may never be broken asunder.

As it respects thy fears of unguardedness, I have nothing to charge thee with, therefore do not suffer that feeling to become a stumbling block in thy way. I sometimes feel a necessity of endeavoring to do my little mite without respect to gainsaying, for I believe that it is needful for some of us to learn the lesson that when we are reviled, we revile not again, and when we are persecuted, to threaten not, and when we are smitten on the one cheek, to turn the other also. This is a humiliating lesson to learn, but a profitable one; and I have been thinking that if we were each evening to take a retrospective view of the doings of the day, we might find a new lesson for each succeeding one; thus endeavoring to profit from each leaf of our existence.—T. Z.

Eighth mo., 1833.

*Esteemed Friend* :—It has been concluded to open the new Monthly Meeting at Spruce Street on Fifth day, next, the 29th inst. If thou should feel a freedom to sit with us, I would have thee encouraged to come, although I look not for a feast, yet such as the Master may be pleased to dispense to us at that time thou wilt be welcome to partake of. It feels to me that we are about to be placed in a very responsible situation for so small a body, yet the Master de-

clared that when two or three were gathered in his name, which is his living power, he would be with them. May we become more earnestly engaged to live in obedience to the will of God manifested within us, then should we be able to progress forward to perfection. I often feel my own deficiencies and frequent short-comings. I many times fervently desire to be redeemed from them all, but the flesh is weak and my hands are oftentimes ready to hang down on account of a spirit of heaviness and poverty; yet I hope to be preserved in patience through every dispensation, for possibly it may be for the trial of my faith and confidence in God.

Where shall we look for the self-denying Quaker? I sometimes almost conclude there are hardly living enough to bury the dead. Instead of clearing the stumbling blocks out of the way of the sincere inquirer, the path seems to be almost closed up with rubbish. What has become of the meekness, brotherly love, long suffering, and true Christian charity so conspicuous in the early days of our Society? I fear these blessed virtues are too often suffered almost to lay dormant among us as a people, we not feeling that deep interest in and for each other that members of the same Christian family should feel. I desire not to look on the discouraging side only, but must acknowledge that there are seasons of comfort, and I have no doubt but that

they would increase with the increase of obedience on our part. The Master is as much disposed to bless the faithful as ever he was. Give my best wishes to H—, for his spiritual as well as temporal good, and accept the same desire from thy friend,

T. ZELL.

Philadelphia, Ninth mo., 1834.

*Esteemed Friend:*—An opportunity of conversing with thee has presented but once since thy acceptable communication from Radnor came to hand, and then, vocal utterance seemed to be entirely refused.

I can now say I fully accord with thee that there is no other way to get along with peace to our own minds and benefit to each other, but by simply submitting to those duties which we believe are called for at our hands, however humiliating it may be to the creature. Therefore I desire our encouragement in every clear manifestation of duty, for they that are not faithful in the little cannot expect to be made rulers over more. I have no doubt thou hast been seated in some low places where others have had to sit, as it were, in depths of feeling, and there to behold the beauty there is in the Truth, and felt a desire raised for its furtherance among us as a Society. But owing to the weakness of humanity and a want of greater dedication of heart, I feel sensible that there has

been a heavy loss sustained among us individually, as well as collectively. The desire of my mind now is that we let the time past suffice, and engage with renewed energy in building up the waste places opposite our own houses, (which I often feel the necessity of in my own particular,) but we of ourselves can do nothing.

I believe with thee that there are many children who are crying as it were for *spiritual bread*, but *who* is commissioned to hand forth this food? None can do it efficaciously except they are anointed and appointed of the Lord, and have become obedient to his law within, written on the table of the heart; and then only as mere instruments for his blessing to rest upon. I believe that God condescends to the low estate of mankind in making use of instruments to proclaim his truths to the people; but if we had all attained to the full stature of men in Christ, then there would be no need of vocal preaching among us; then would we desire to meet together with one accord, in one place, and silently partake of that spiritual fountain which the Master has been pleased to place before us, and set open for all nations to come unto and drink thereof without money and without price, and without any adulteration by man's ingenuity or wisdom, to the refreshing of their weary souls.

Inasmuch as thou hast been pleased to address

me as an elder, I can assure thee that I feel as a younger brother, desiring to know the Truth and live in it, yea, as one of the very hindermost of the flock.

I can with sincerity say I desire thy encouragement in every right concern, and inasmuch as thou hast put thy hands to the gospel plow, look not back, I beseech thee, and withhold not more than is meet of that which belongs to others, lest it should tend to thy impoverishment; but press forward, and say not I am a little child, for we read that the blessed Master had great love for such as were brought into the teachable state of little children.

I can assure thee that thy communication was very acceptable, and I was pleased thou addressed me with the freedom thou didst; and whenever thou hast anything by way of counsel, admonition or reproof, be faithful. I hope there will ever be an ear open to hear on my part, and not only to hear, but a disposition to profit thereby.

THOS. ZELL.

Philadelphia, Fifth mo., 31st, 1835.

*Esteemed Friends:*—You have been very often the companions of my spirit since leaving this city, and more particularly so this day have my feelings been deeply interested for your encouragement. I have no doubt there are seasons wherein you need the sympathy of your friends

in this interesting visit ; and a desire has rested with me that in your travailing along you may embrace every right opening for religious duties not withholding more than is meet, for all this is kept back beyond this will tend to impoverish ; therefore be fervent in spirit, and enter into the labor while the stream is rising ; by so doing, the exercise will be made much easier. For if the current is suffered to recede before the labor is begun, it will not have the same edifying effect to the minister or hearer. I hope and trust you will return home in health of body, and rewarded with that peace that the world knows not of, to the mutual comfort of yourselves and friends, and with an acknowledgement that you have not had an hard master to serve.

T. Z.

*Dear Friend :—*Thy very acceptable remembrance came to hand on First day last, by our mutual friend Sarah, and in answer thereto can say I have not been altogether in health of body, having taken a heavy cold from which I have very much recovered, peradventure, not more indisposed, perhaps, that what may be needful to teach me how frail my earthly bark is, and in regard to the spiritual part it seems at times as if it were sick almost unto death ; this I have no doubt is caused by an unwillingness to keep near to the Physician of great value, who is able

to heal all our spiritual maladies if we keep in obedience to his righteous law written on the table of our hearts. Nevertheless, there are seasons of unmerited favor, wherein we are permitted to taste the invigorating crumbs that fall from the bounteous storehouse of our great and good Master. A desire is often raised that we, as a society, may be able to journey forward, keeping the eye singly directed towards the never failing fountain of Divine good, where each member may drink of this unadulterated stream, without money and without price.

T. Z.

Sixth mo. 5th, 1836.

*Esteemed Friend:*—I can truly say it was grateful to my feelings to hear it communicated in our meeting, that there is no cause of discouragement among us, particularly at this season of *poverty* and *spiritual depression*, wherein the seed of life seems to be buried so low. But this, I believe, is the case in one point of view, inasmuch as the great and merciful author of our existence is as much disposed to help his sincere, humble and devoted children, as ever he was in any day or generation of the world, if there is only a willingness on their part to let him rule and reign in them, both to will and to do, of his good pleasure. But on taking another view of the subject, there is much cause for mourning

and lamentation, when we behold the many backslidings and great degeneracy from the principles of Christianity, and from the spiritual profession of our highly favored religious Society, and this no doubt arises from unfaithfulness to that light within ourselves, that would show us what we should do, and what we should leave undone, even that light that Jesus declared was the true light that enlighteneth every man that cometh into the world.

And when we take into consideration how few are the faithful laborers, who are earnestly and devotedly engaged in building up the crumbling walls of our Zion, desires are sometimes raised to the author of all good, that those who are called upon to labor, but who feel themselves feeble and as having no might or strength of their own, may lean entirely on that strong arm of power and everlasting goodness, that upholds the universe and all that is good therein, which is able to cause the spiritually lame to walk, the blind to see, the deaf to hear, and the dumb to speak. If there is faithfulness, I have no doubt it will be done spiritually, as it was done outwardly.

The foregoing (as thou wilt perceive) was written some time since, but no way seemed to offer to place it before thee and believing at this time that a revival of these things might not have an unfavorable influence on either of our

minds, I have felt a freedom to give it to thee for what it is worth, and desire thy encouragement (inasmuch as there is no cause for discouragement), in all good works, particularly in thy spiritual progress Zionward. I believe thou art not as *instant in season* as thou should be. When the waters are troubled, step thou in, wait not for another to step in before thee ; thou knowest not but thy waiting may prevent others from entering in, for every laborer has his appointed place and exercise, and I have no doubt thou wouldest find thy portion of duty made much easier by attending to what I have endeavored to hint at in my simple way.

T. Z.

## CHAPTER VI.

## LETTERS.

Eighth mo. 7th, 1837.

*My dear Friend:—* My mind was deeply interested very soon after taking my seat in our little select meeting this morning, particularly on account of the very important and interesting station ministers and elders are placed in. I believe that ministers have often suffered great loss for want of those dedicated nursing fathers and mothers in the church, (in the station of Elders, those who are anointed and appointed to that service by the great High Priest of our profession, Christ Jesus, and not merely appointed by Society which confers nothing but worldly authority without spiritual life.) I have often been led to take a view of this interesting subject, and have as often been ready to shrink from an appointment that I fear is of that kind, doubting whether I had received anything more than the appointment of men, and feeling that I had not been sufficiently obedient to the qualifying power of the great and Holy One, to entitle me to a participation in that body.

This view has so often operated with me that I can but feel a desire to be released from the duty on that account, at the end of my present

term, which will very soon arrive ; at the same time I sincerely desire that there may be those appointed by Society to fill that station, who have been careful to live in obedience to the Light. Such would be eminently useful to the truly exercised ministers of the gospel. I fully accord with the view held out this day that there should be freedom, and this freedom I think ought to be reciprocal, the elders watching over the ministers, and the ministers over the elders each for good and not for evil, (which 1 fear sometimes is the case) for instruction, encouragement, or caution, as the case may require, then there might be blessed travail together in the body, in the unity of the spirit, which is the bond of peace. These subjects took so deep a hold on my mind that I knew not but I should have to expose myself on that occasion, but perhaps it is best that I held my peace and left the speaking to others better qualified,—nevertheless I thought I felt a freedom to communicate my feeling to thee, believing thou couldst appreciate the motive, and cast a veil of charity over their imperfections.

T. Z.

*Dear Friend :—*My spirit is often interested on behalf of the ministers of our Society, and in the freedom which should ever subsist between members of the same body. I feel willing to suggest a few hints for thy consideration,

desiring at the same time to injure not the wine nor the oil.

When thou visited Spruce and Cherry Street Meetings, a short time since, a fear rested on my mind, and has since continued with me, that thy communications were extended in the expression of more words than was meet. I believe it is needful for all to tarry at Jerusalem, waiting to be endued with power from on high, before engaging in the important work of the ministry, and when this power is received, to communicate what is required in simplicity of language, and in as few words as possible.

From the opening of thy concern in the morning at Spruce Street, it appeared that thou art fully aware that the instrument can do but little ; that it is the Minister of Ministers, (near to each of us,) who is able to do the work ; therefore, a few words spoken under his authority, directing the attention of the hearers to that never failing source of power, is all the servant can do.

I have no other desire than thy growth and preservation in the Truth.

From thy sincere friend,

THOMAS ZELL.

It was to me truly grateful to receive a line of remembrance from thee, by our mutual friend Sarah, in this winter season, both outwardly and

spiritually, wherein some are almost famished in an outward sense, while others are so spiritually poor and diseased that they have barely sufficient food in their garners to keep the immortal part alive, until the return of the spring time of divine favor.

But it is not extraordinary that such should be the case, when we consider that the professors of Christianity are so negligent in sowing to the spirit in the spring time of heavenly visitations, and also so slothful in laboring during the summer season, thus they gather not fruit in Autumn, that would be a solace during the dreary winter of storms and trials. Notwithstanding some of us have toiled a long time as it were, without catching much, if anything, yet I hope there will be a willingness to cast the net over the right side of the ship at the Master's command.

Thou might suppose from the above that I only look at the dark side of things, nevertheless there are seasons when the gracious Master is pleased to be with his people for their encouragement. I believe the unslumbering Shepherd of Israel is raising up servants from among the children whom he will enable to proclaim his great name with power and effect if they keep their places.

T. Z.

4th mo. 8th, 1838.

*Dear P. T.*—I believe there were those present at meeting this morning, who could realize the feeling that they had known the Master's will and done it not, therefore they had to endure the punishment of being beaten with many stripes ; they had also become sick, even unto death, yea, and not only felt the terror of death, but of being buried also, and remaining in the earth for many days as a just recompense for their disobedience. But Oh ! the unmerited goodness and condescension of the Father of all our mercies, who, through Christ, the resurrection and the life, condescended to revisit and raise some of those again, so as to feel in some degree reanimated, and enabled through his invigorating influence to commemorate his excellent name. May some of us, dear friends, learn from the things we have suffered, to live in greater obedience to the manifestations of his heavenly will, then I have no doubt we shall receive the welcome language of "well done, good and faithful servant." May this be our happy experience, is the fervent desire of thy sincere friend and well wisher, T. Z.

2d mo., 1839.

*Dear Friend* :—I have often thought of the query proposed to me by thee, and have endeavored to ascertain, through the medium of my

own feelings, what part or lot I may have in the eldership, but I am hardly able to discover wherein I have anything to do with it, but have generally come to the conclusion that if I have, it is to enter a little into fellow-feeling and sympathy with the exercised ministers, endeavoring to hold out to them a feeble hand of support and encouragement in their important calling; desiring their faithfulness in every divine requisition, as the only means of obtaining that peace and consolation that the world cannot give, neither take away. As to sitting in judgment on the words spoken by ministers, I believe I have but very little to do therein; therefore I have come to the belief that *my one talent* ought to be employed in the encouragement of that class of our ministers who feel as if they could barely lisp the name of Jehovah, but are sincerely desirous of doing his will.      THOMAS ZELL.

*Dear J.:—*I can truly sympathize with thee on the present occasion; perhaps my feelings are called into action more than if thy prospects were unconnected with any other minister in the contemplated visit. I have endeavored to feel after the concern separately and jointly, and am inclined to believe that in general these services are better performed by individual faithfulness than by a combination of concerns. But as it respects the present prospect, I have not been

able to see or feel anything like a clashing in the service, neither can there be, if each one keeps obedient to the Holy Leader, under a feeling sense of "here am I, Lord, do with me as seemeth best in thy wisdom. Not my will, but thine be done."

Therefore my desire is, that you may be so united and banded in the service and labor, that the visited and visitors may be so encouraged and edified together, and that you may return to your homes, accompanied with that peace that the worldly mind knows not of.

I have some fears there is a disposition on thy part to be excused from the extension of labor to others, on account of thy own supposed weakness, and not seeing greater fruits from thy labor. But thou must remember there is seed time and harvest; the husbandman has to wait for the early and latter rains before the crop is gathered. In the morning sow thy seed; in evening withhold not thy hand.      T. Z.

Philada. Twelfth mo. 24th, 1839.

*Dear Friends* :—Your acceptable communication came to hand this afternoon, and it was grateful to hear that you had been cared for by the unslumbering Shepherd, in your getting along thus far.

It is a cause of thankfulness to my mind, that there are those who are willing to leave their

ceiled houses, and comfortable firesides, and dear friends, to visit in Gospel love the sick and infirm ; and also to endeavor to comfort and strengthen those that are almost ready to give out by the way-side. You have been the daily companions of my mind since leaving here, and I earnestly desire your encouragement in the performance of every requisition of the blessed Master ; then I have no doubt your peace will flow as a river.

You may feel an interest to know something of the labors of our dear sister E. N. The visit to Spruce street members has been accomplished, with the exception of a very few. Susanna Haydock and myself accompanied her in all the sittings, which amounted to rather more than one hundred, and I can truly say it has been a source of comfort and consolation to my mind, and I hope it may be as bread cast upon the water, which, if not found immediately, may be after many days, and prove a lasting blessing to the members of our little meeting.

We had a pretty heavy fall of snow on First-day ; the travelling has been somewhat impeded. I hope you will be enabled to pursue your visit throughout to your own satisfaction, and the comfort of the visited, and return safe home full of health, faith, and peace, to enjoy the fruit of your labors.

THOMAS ZELL.

*Dear Friend:*—There has been a feeling that has attended my mind at seasons, that some of us who are placed in conspicuous stations in society were not as diligent in the duties that devolve upon us as we should be, and my own deficiency and short coming has often been portrayed before my view, accompanied by a desire that some way may open wherein I shall be enabled to do all things whatsoever the Master may require at my hand. But when I look at my leanness and unworthiness to enter into any work of righteousness, even the encouragement of a brother or sister to the attendance of our religious meetings, I am ready to cry out, “I am a man of unclean lips,” and therefore I fear I am more of a stumbling block to the sincere inquirer, than a nursing father. Truly, the harvest is great. Dear sister, say not in thy heart, “four months and then cometh the harvest;” nay, verily, I believe the harvest is already before thee, ripe, yea, fully ripe unto gathering. Therefore, when the Lord of the harvest biddeth thee to put thy sickle into the field of labor, that of gathering up the Lord’s fruit, even his children, if it should be to go solitary and alone from house to house, I believe thou wilt have thy reward. If this should be thy allotment, thou wilt have, I trust, the sympathetic feeling and feeble desires of one of the least of the Father’s flock. Be strong in the Lord, and give no heed to the enemy that so often strives to overthrow us.

T. Z.

First day, Ninth mo. 2d, 1840.

*Dear Friend:*—It is with feelings of gratitude that I acknowledge the receipt of thy consolatory note, and say that there has been a dwelling in solitary places, contending within me with spirits that are not of the Master's owning. And I have often craved strength from on high, to enable me to become victorious, and have at seasons been comforted with a little glimmer of hope, but at others, deeply discouraged on account of my many infirmities. But my desire still is that I may be willing to tarry at Jerusalem, until I receive power from on high; then, if obedience keeps pace with knowledge the work will be performed to the honor of Him who requires it. I had believed that I was walking solitary and alone, where no eye could see, but that of my blessed Redeemer, and that my feelings were unknown to all except Him who knoweth all things, yet I find there is a fellow feeling to be known of,—as deep answering unto deep.

I would that thou be encouraged to yield to every feeling emanating from the divine influence. With sincere regards, I remain

Thy friend,                    T. Z.

## CHAPTER VII.

## LETTERS.

1st day, afternoon, 9th mo. 26th, 1841.

*Dear Friend* :—I have much desired to tarry in the quiet since I have known of thy concern to visit Friends of Merion, and I believe there is a good degree of passiveness arrived at, either to be any thing or nothing as may be most consistent with divine requisition; and the supplication has been, that thou and I may each keep a single eye to our heavenly Teacher and wait patiently for his bidding, for unless He goes before, vain will be all our efforts. I have not doubted thy concern being a right one, and if patient resignation is abode in with a single desire to serve Him who I believe hath called thee, the right way I am fully persuaded will be made for the accomplishment of the service; but there must be no looking back and saying what is this one or that one to do. There is yet considerable time before Radnor M. M., and we know not what a day may bring forth.

T. ZELL.

1st day, morn, 3d mo. 6th, 1842.

*Dear Friend* :—Under a renewed feeling of the Master's goodness, I was comforted in the

belief, that there were many minds present at our meeting this morning who were holding a sweet spiritual communion with their Lord and Master, and I believe all might be partakers thereof if they would give Him the uppermost room in their hearts, and live more and more in obedience to His divine teachings ; and if my feelings deceived me not, thou wert a silent partaker thereof on this occasion, and there seemed to be an evidence given, that we were not forsaken, although oftentimes a deeply tried people. Therefore let us take fresh courage, and endeavor to press on toward the mark of perfection, each one laboring to rebuild the waste places opposite their own houses, not leaving the work for others to do, that belongs to ourselves to perform.

T. Z.

3d mo., 1842.

*Dear Friend :—*The salutation of the blessed Jesus to some of his followers has rested with me, I trust for our encouragement, “ be of good cheer I have overcome the world.” Were it not for the refreshing streams that we sometimes meet with by the wayside, the poor thirsty soul would faint for want of its daily drink, but he who caused the water to flow from the rock when Moses struck it with his rod, is as able and willing now to cause the flowing of spiritual life in us, if there is only a

sincere desire after it. Thou knowest he is not a hard master, reaping where he has not sown, or gathering where he has not strewn. But from the feeling when we separated at W. W's it was deeply impressed upon my mind that thou wouldest have to look towards this part of the heritage again, not with the prospect of making use of the smooth stones from the brook; nay, nay, but the whip of small cords. I believe there is yet much work to perform, but the honest, dedicated laborers are few. Therefore, the desire is, that the Lord of the Harvest may send forth more of His faithful laborers into the vineyard. T. Z.

1st day, eve, 1842.

*Dear Friend* :—Hast thou been sitting solitary this evening, or hast thou been riding the King's horse? If my feelings deceive me not, the former was thy condition in a very great degree. I believe it is often more profitable for us to be in this lowly state, sitting as it were at the feet of the Master, having no confidence in the flesh, than to be placed on the pinnacle of the temple, if we only keep fast hold of the anchor of faith. Oh, it is my desire for us at this time, that our confidence fail not. Be of good cheer, said our dear Lord and Master to his disciples, I have overcome the world. Therefore I believe such a state attainable for us if we only press on with diligence toward the mark. Al-

though tempests may often overtake us on our pilgrimage toward Zion city, if the witer temple versity beat only against the ounds of ad-, and leave the spiritual building unharmed by the storm, then have we cause to praise Him who said, "Peace be still, and there was a great calm." My desire is that thou may gird up thyself and be ready to go forth when the command is heard.

T. Z.

5th month 8th, 1842.

*Dear Friend* :—It is with feelings of gratitude that I am constrained to acknowledge the goodness of our heavenly Father for his unmerited mercy in keeping near us in times of internal as well as external trials and buffetings.

Yesterday was a day of great suffering, both mentally and bodily. Perhaps it may have been the sympathy of the spiritual with the infirmities of the natural man, but the heavens seemed as brass and the earth as iron, and the spirit felt as if incarcerated in a dungeon, where no kind angel was permitted to hand forth the least degree of comfort or consolation. I believe all this was permitted in perfect love and wisdom, to manifest clearly that the time and the power belong to Him who is our Alpha and our Omega, and that we of ourselves can do nothing aright without his aid. But thanks be unto him for the unspeakable favor, inasmuch as he has in

some measure, this morning, broken asunder the prison walls, and suffered the poor debilitated spirit once more to mingle a little in the feelings of spiritual life. I hope the favor has not been bestowed on an ungrateful recipient.

T. Z.

First day eve, 10th mo. 22d, 1842.

*Dear Friend* :—The mind has been drawn into sympathy with thee this evening, with a fervent desire that the time of thy release from bonds and imprisonment may be near at hand, that thou mayst more fully enjoy the invigorating beams of spiritual sunshine. I believe these cloudy lessons are meted out to us in wisdom, and if properly appreciated will work to edification. I too, have passed through heights and depths, have felt as the parched earth without the refreshing showers of rain or the gentle dew, but the goodness of our heavenly Father will not permit this state of trial to be of longer duration than is best for us: therefore thanks be to him for his goodness, inasmuch as he has been pleased this day, more particularly this morning, to open the prison doors and suffer some of his poor unworthy servants to rejoice in spirit. Mayst thou be encouraged to press on towards the mark thou hast before thee: even that of a life of holiness. If we can but obtain the crown at the end of our pilgrimage, all

our trials in passing through this vale of tears should be viewed only as a necessary preparation for that blessed immortality with the hosts of heavenly spirits. Therefore, be of good cheer, saith thy dear friend,

T. Z.

1st mo. 21st, 1843.

*Dear Friend* :—Since I saw thee this morning, I have been comforted under the consideration, that there is yet left an evidence of living concern for the members of our little meeting, particularly so in regard to the younger portion thereof. Therefore I can truly say, that my spirit salutes thee with the encouraging language of the blessed Jesus, “ be of good cheer, I have overcome the world.” No doubt this was uttered to stimulate us to endeavor to overcome in our measure as he overcame in his measure.

And truly there is a reward for every sincere act of dedication to the Master’s will. Therefore it is my desire thou mayst enter into the field of labor at the appointed time, and thus receive the welcome language of “ well done good and faithful servant.” Thou wilt have the sympathy of one who often feels as the poor publican we read of did, entirely unworthy to raise up his eyes towards heaven to ask a blessing.

T. Z.

2nd mo. 12th, 1844.

*Dear Friend* :—I have had a little opportunity of perusing some of the contents of thy invaluable book, and as far as I have gone it has been the most deeply interesting of any thing of the kind I almost ever read. Perhaps it came to hand in apropos time, when both faith and hope had nearly become lost, when barrenness and unfruitfulness had become so apparent to my view that I almost despaired of ever doing any good. Our S. took tea with us yesterday. I pointed out to her the letter of Joseph Pike as something peculiarly appropriate to our generation, and understood from her that thou hadst pointed to it also, in regard to myself. I do not wonder thou shouldst so feel, for I have for a considerable time felt very much in the condition of the elders there alluded to, and truly my desire is that I may derive strength in the inner man from that fountain which alone is able to build us up in the most holy faith; and may we leave all the hindering things behind, and press forward to make our calling and election sure before we go hence to be seen of men no more, that so our last days may be our best days ; and when it is well with thee, desire a blessing for one who is weak in spirit, but sometimes covets that our Society may become purified even as the pure gold.

Dear friend, I hope I have not been wearis-

some by pouring out to thee a little of my feelings. May the cement of love to God and one another, which was once so proverbial in our Society, be more and more sought after, and then I believe the unity of the spirit will bind us more closely as a people. Then tale bearing and detraction will be reduced to a narrow compass. Then shall we watch over each other for good and not for evil.

T. Z.

2nd mo. 14th, 1844.

*Dear Friend:*—Hast thou not, as well as myself, passed through a season wherein the well-spring of spiritual life appeared to be so deeply buried, that it seemed impossible to obtain a sufficient supply of living water to keep the immortal part alive. But oh, how needful for us, in such seasons, to patiently wait the arising of that power, that is able to cause the invigorating stream again to flow, and make glad the whole heritage of God.

If there is a diligent waiting as at the footstool of the Father, with full purpose of heart and sincerity of soul, he will most assuredly arise in his own time, which is the best time, although we may think he delayeth his coming. The sun will surely arise soon after the darkest portion of the night; therefore let us take fresh courage. If we are not the victors, the fault will be our own. The blessed Master has done his part,

and if we are unwilling to suffer with him, we are unworthy to reign with him; therefore be of good cheer.

T. Z.

Sixth day.

*Dear Friend* :—It is under feelings of deep solicitude for thy spiritual welfare, that I am induced to address thee, if happily I may (in the Divine hand) be the feeble instrument in the least degree of extending a ray of consolation to thy deeply tried mind. This is the desire of my spirit to that Being who is able to say to the winds or the floods, “Peace be still,” and the raging elements become calm. Why should I not feel with thee, and be baptised into the depths with thee, inasmuch as I trust we have both been partakers of the sap of the living vine. We must also fill up our measure of suffering for the body’s sake. I have said in my heart, O Lord, be near to the tried and tribulated ones, suffer not their feet to be removed from the sure foundation, *Christ* their everlasting rock and refuge.

If all men forsake Him who is the way, the truth and the light, and we be found therein, shall we not find acceptance at the end of our tried and tribulated journey? O yes, and if these trials and provings only have a tendency to unite us more and more unto Him, our holy head, then they become a blessing to us. I can assure thee that my interest for thy comfort and

peace of soul is undiminished, and my desire is, that the night of affliction may soon pass away and the morning dawn with clearness, that so thou mayest grow in peace, as the flower of the garden after a refreshing shower. May the peace of God be with thee now, henceforth and forevermore, is the breathing of thy sincere friend and fellow probationer. T. Z.

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## CHAPTER VIII.

### LETTERS.

*Dear Friend:*—The meeting has this day conferred upon \_\_\_\_\_, the title of an approved minister. My desire is that we may not place our dependence or rest on anything the visible body can confer. Oh! may it have the tendency of deepening him in the root and wellspring of eternal life, and his dependence be upon that power which alone can make a true Gospel Minister. \* \* \*

But the decision has not given me that peaceful feeling that is so desirable on such occasions. I have great fears that by this act of ours we have imposed a burden that may be somewhat heavy for him to bear. I am still of the mind as regards this case, that longer tarrying at Jerusalem would have been the most profitable to

us and to him. If the decision is in accordance with the divine will I can truly say "not my will but thine be done."

I desire we may press forward toward the mark, not looking to the things that are behind. There is yet balm in Gilead, and a great and good Physician there, who is able and willing to heal our infirmities.

Farewell in the best life,

T. Z.

4 mo. 11, 1844.

*Dear Friend:*—I feel thankful in having been permitted to partake a little in the exercise that prevailed this afternoon, and it was grateful to my feelings that thou wert called upon to lay matters before us in the manner they were. I believe the observations made will not hurt the most guarded among us, I hope they may be as a watchword to us individually. I truly desire they may be so to me.

I know of no alienation in the minds of thy friends, such as thee hints at in thy note. I for one can assure thee that there is the same desire on my part for thy present as well as thy eternal well being, as ever there was, but it is a day wherein most, if not all of us, have as much labor to do in building up and cleansing opposite our own houses as we have strength to perform. I can fully unite with thee in the sentiment,

that there is but one Almighty Eternal Power whereunto we can look with confidence for best help and preservation. Therefore we must not give out by the way-side, for assuredly the blessing is to be found at the end of the race, notwithstanding we have sometimes to toil, as it were, through a dark and gloomy night. The morning will assuredly come and the pure light will arise, if there is only a patient waiting for it.

Thou expresses some doubts of being in thy place when last met with us. Surely this must be a suggestion of the enemy of thy spiritual comfort and life. There must be a willingness on our part to be anything or nothing as seemeth best in the divine will.

If thou should see our mutual friend J—, tell her I desire that she shall not faint by the way-side. Although we may sometimes feel as if we had no might or strength, assuredly there is a Divine power near at hand in every hour of trial, whose arm is underneath to support those who place their dependence thereon. He is strength in weakness, and a present helper in every needful time.

I desire that the loins of our minds may be girded up, that we may look unto him as our chiefest joy. There is surely no cause for discouragement while we have such a powerful leader as the Lord of Hosts.

Why I should thus write I know not, but I know thou wilt excuse the intrusion.

T. Z.

4 mo. 11, 1845.

*Dear Friend* :—My mind this evening has been under feelings of great solicitude for our establishment and preservation in the ever blessed truth, and the breathing desire of my soul has been, O Lord, suffer thy outstretched arm to be underneath to buoy up our poor frail barks above the raging billows, and cause, O Father, thy renovating spiritual light to arise and shine, so that the dark mists and clouds of the night season, that have overshadowed us, may be dispelled. I was in hopes thou wouldest have been in Eighth street this morning, to accompany us to the burial of J. B. at Newtown.

Dear friend, in conclusion, I feel to say that I am confirmed in the belief that the Lord has not forgotten to be gracious to us poor rebellious creatures, therefore let us strive to trust in Him, for in Him, there is everlasting strength; and may the crown be ours at the end of the race is the fervent desire of thy sincere friend and well-wisher in every sense. T. Z.

Burlington, 12 mo. 30, 1847.

*Dear Friends*, S. J. L. and S. H. As the time is growing near in which you may look to

ward performing the visit to the western quarter, I can truly say you have my sympathy and encouragement in the undertaking, and my desire is that you may go blindfolded, as to the views of men, but with your eyes and with your ears open to see and to hear the requisitions of the divine Master, and with a desire to do his will without fear or favor.

I feel a solicitude that you may only be identified with the truth, and testify of it as faithful servants, notwithstanding the requisition of duty may often be trying to the natural will; but the greater the cross, the greater the crown.

Although the weather is inclement, I cannot recommend to you a delay to a more convenient season, for that time may never arrive to any of us, for the eleventh hour is imperceptibly coming, as a thief in the night, therefore the servant of so good a Master should always be on the alert to co-operate with his divine power, without which we can do nothing.

I have been at home since our monthly meeting, from the effects of a heavy cold previously contracted, which I think is now subsiding.

If you see R. M. give my best respects to her.

T. Z.

Burlington, 1 mo. 23d, 1848.

*Dear Friend:—It is with tender feelings of deep interest for thy present as well as thy future wel-*

fare that I thus address thee. Being in Philadelphia on Sixth day last, at our monthly meeting, and hearing thy several communications, I feel a freedom in that friendship that I desire may ever exist between us, to throw some views before thee, with the hope that they may be taken only for what they may be worth, knowing my own liability to err in judgment. In the first place, I am free to say that thy first communication I did own, and felt as if I could unite with thee in believing there is much to be done to bring society back again to the ground on which it formerly stood, and it can only be effected by individual faithfulness and labor;—each one endeavoring to mend himself or herself.

As it respects thy second communication, I should like thee to review it, and endeavor to ascertain whether it added anything to the first or not, and if not, whether it had not better been spared.

Also the impression respecting laying down thy natural life (not the will, the creature,) this being ground that has always struck me unpleasantly, although spoken in the greatest sincerity and under deep feelings of humility. (I cannot but remember poor Peter when the cock crowed.)

And as it regards the apology, the Truth never needs any—and if there are those present who will not hear what is communicated, the Mas-

ter's servants have nothing to do with that, they must not be truant to his command on that account, but rest patiently under his care and protection, until he in his wisdom opens the way for them in the minds of the hearers.

I was under the necessity of leaving as soon as our meeting was over, so as to insure my return home that day, or I should have waited to see thee.

T. Z.

Burlington, 8 mo. 23d, 1848.

*Dear Friend:*—I thought thou mightest be induced to believe from the nature of my remarks, when thy interesting concern was before our last monthly meeting, that I had some personal allusion to thee; but not so, I can assure thee. My desire for those who are called forth in the present feverish state of society is, that all our ministers may be clothed with that feeling that knoweth no man after the flesh, and that the great fundamental principle of Quakerism may be preached to the people, without fear or favor, leaving all extraneous matter and opinions, for those who have no other food to live on. We full well know, there is a diversity of opinion among us, therefore I desire to hear from our ministers, more of that kind of preaching that directs the hearers to the pure teachings of God in their own hearts. Furthermore, I desire thou mayest be instant in season to every

requisition to the great head of the Church ; and at the same time be very jealous of thyself, least thou say more than is meet. When a vessel is full, it will hold no more ; in such case I believe it best that the speaker should bear his burden until the blessed Master gives relief.

Were it not for the deep interest I feel for thee, and this concern and our society at large, it would have been more in accordance with my feelings to have kept these things in my ceiled house at Burlington.

Very truly thy friend,

T. Z.

The following apparently unfinished letter, addressed to his children, was found among the papers of our friend T. Z., after his decease. It will be a fitting close to this brief tribute to his memory.

*Dear Children,—* If I could only make you sensible of the deep solicitude that I have often felt on your behalf. My secret desires have often been raised to Him that knoweth all things, and from whom all our blessings come, that you might see the beauty and excellency of living a life more in conformity to the example set by our holy pattern ; and I can assure you, from what little I know, that all his ways are ways of pleasantness, and his paths peace ; and I can tell you that I have learned more in quiet re-

tirement—in seeking Christ in his temple—than I have from books or from men. His temple is in the secret of each of our hearts. He is there, ever ready to teach us, not as man teacheth, but *there we can get the word pure and unadulterated*. If we only seek with sincerity, he will be found of us. We therefore have no need to go to a brother or a sister to know where to find the blessed Master, “for all shall know me from the least to the greatest of them ;” and I have often been comforted in taking a view of the poor fishermen, who toiled all night and caught nothing ; but when the Master commanded to let the net down on the right side of the ship, and they being obedient thereto, oh ! how they were blessed with a plenteous draught. We shall find that obedience to his command is far better than any outward sacrifice we can offer.

If I could only be the poor feeble instrument in the divine hand to encourage you in the least degree to enlist yourselves under the banner of the blessed Master, it would be more than such an unworthy instrument could expect. We have the testimony of the righteous of all ages that He is a rich rewarder of all that diligently seek and faithfully serve him ; that He will not take away from us anything that we will not be fully compensated for by that peace that the world, with all its vain pleasure, can neither give nor take away. And inasmuch as we have

just commenced another year, let us strive to be found doing that which leads to peace. I have for a long time entertained a high estimate of a pious female, as coming, perhaps, nearer that mark whereunto we are all called.

Therefore let us die daily to whatever the Lord's controversy is against, (as the apostle Paul did,) and whenever the blessed Son of Righteousness shall arise, and make manifest by his light anything we should part with, hold not back part of the price.













